



Mascher

THE
Baptists
in Saxony

And their Struggle for Religious
Freedom.



LONDON :
HAMPTON & Co., 13, CURSITOR STREET, E.C.

1894.



THE GERMAN BAPTIST MISSION.

Founded by the late Pastor J. G. Oncken, of Hamburg.

THE German Baptist Churches form one united band of Mission Centres numbering some 23,000 members. From Germany the work has spread into the surrounding lands—Holland, Austria, Bohemia, Hungary, Roumania, Bulgaria, Servia, Switzerland, and through emigration into South Africa, and the Churches in these countries are united with those in Germany itself, forming what is called the *Larger Union*, and numbering altogether over 28,000 members. Besides this there are large separate Unions in Denmark, Sweden, Russia (including Poland), all emanating from the same nucleus, while thousands have emigrated to the United States, where there are now a large number of German Baptist Churches. The Mission in the Cameroons is now also receiving some help from the German Baptists. The whole of this vast movement has developed more or less directly from the little band of seven, consisting of Pastor Oncken, his wife, and five others, who were baptised at Hamburg and formed into a Church by the late Rev. Barnard Sears, D.D., of Boston, U.S.A., in the year 1834.

It is a recognised principle that all members of these churches should be engaged in some kind of Mission work. Sunday Schools, Young Men's and Young Women's Associations, Tract Distribution, Bible Colportage, and other agencies are everywhere in active operation; and the seed of the Kingdom is thus scattered far and wide, and out-lying stations are constantly supplied with the preached Gospel by the members of these Churches, and from these stations arise in time separate communities and new Churches. The field, however, is so large, and opportunities for larger development so continually offering, that many more missionaries than can now be supported so as to give their whole time to this work of evangelization are much needed. The German Churches are giving nobly, but single-handed they are not able efficiently to carry forward this vast work of the evangelization of all the countries of Central and Eastern Europe, and funds therefore are necessary, and are earnestly pleaded for, so that the work may not languish, but under God's blessing may go on and largely increase. We cordially commend this appeal to the consideration of all who love the Lord Jesus Christ, and who pray for the extension of His Kingdom.

Hampstead
Lincoln

MARTIN HOOD WILKIN,
WILLIAM SEARS ONCKEN.

"Our brethren in Germany are found among the poorer classes, therefore they NEED help. They are earnest, energetic, and thoroughly evangelical, therefore they DESERVE it."

C. H. SPURGEON.

"Unless we are greatly mistaken, very few of our Churches have yet taken up this Mission as they ought. At this we must confess ourselves greatly surprised, there being few objects among those that appeal to them that are more—or even equally—deserving."

THE "FREEMAN."

The Baptists in Saxony

AND THEIR STRUGGLE FOR RELIGIOUS FREEDOM.

NO one can really understand the history, position and work of the Baptists in Germany who does not know something of the religious life in that country.

Christian friends in England are accustomed to think of Germany as a country of religious freedom because it is the home-land of Luther, Melancthon and their brave co-workers in Reformation times—the land where the pietists lived their sweet lives of childlike trust in God ; where Paul Gerhardt, Terstegen, Spitta and many more of God's singers gave voice to the holiest aspirations of the Christian heart in undying song ; the land where the Moravian Brethren furnished an example of missionary devotedness and self-sacrifice that is, perhaps, unexampled in the annals of the Christian Church in modern times.

I do not believe, however, that Christian friends in England have thought of Germany as a training-school for the martyr-spirit, where men and women have still to suffer fine and imprisonment for conscience sake. You will, no doubt, ask, “How can that be possible in Germany, the land of religious freedom?”

It is quite true that, since the Franco-German war, the thirty-six different kingdoms and states have been cemented together into one Empire, upon the constitution of which freedom of conscience is inscribed ; but, alas ! for some parts of Germany it is still a dead letter, for the individual kingdoms and states are entirely independent, within their own borders, in the administration of their own

laws. We have thus different laws in Prussia, Saxony, Württemberg, Bavaria, Mecklenburg and the other states which constitute the German Empire; and what may be allowed in one of them may be prohibited in another. Whilst we have Imperial Legislation, dealing with questions affecting all the countries in common, we have a kind of home rule regarding many matters, religious liberty being one of them. As each separate country has a State Church of its own, which is considered a department of the government service, it will be readily understood that things are not made easy or pleasant for those who dare to go direct to Christ in His Word for teaching on matters of faith; and this is an experience the Baptists are still, to their cost, continually making.

Allow me then, in order to prove the truth of this statement, to point out to you briefly some of the experiences of Baptists in Saxony.

It will be remembered that the length of a single lifetime will cover the history of Baptists in Germany. Some sixty years ago Mr. Johann Gerhard Oncken went from England to Hamburg and began to preach the gospel. Passing from Hamburg to other parts of his Fatherland, he found spiritual life at a very low ebb everywhere. A cold and lifeless formalism had wrapped the State Church as in death's shroud. Rank rationalism and religious indifference reigned supreme. The indifference was truly religious, for there was plenty of religion, but little spirituality; plenty of form, but little life; plenty of appearance, but little reality.

Of the established churches in Germany, it might have indeed been said: "Thou hast the name that thou livest, and art dead." It is well-known among English Baptists how the founders and pioneers of the Baptist cause in Germany, Oncken, Lehmann and Köbner, preached the full gospel of salvation throughout the country under much opposition, suffering and persecution.

Under Pastor Oncken's preaching, Moritz Geiszler, a young Saxon mechanic was converted, who at once began to bear witness for Christ during his spare time. Eventually Geiszler came to Glasgow and found employment with an optician. The church

which he joined discovered great abilities in him and persuaded him to enter a college. After finishing his course of studies he was sent to London, where he was engaged in mission work for six weeks, at the close of which time he was ordained in the presence of a great number of ministers in Little Alie Street Chapel. This event took place on August 25th, 1857.

As Geiszler had spoken very forcibly in several of his discourses of the unhappy spiritual condition of his native country, he was appointed by the Baptist Evangelical Society as a missionary to Saxony, the land of his birth.

When he reached the sphere of his labours the greatest possible difficulties presented themselves. He was, for instance, not allowed to live in Dresden as a missionary, and might only come there on a visit, as a private individual. When he attempted to preach the Gospel, he was forbidden to do so under a penalty of three years' imprisonment. Geiszler then went to live outside the limits of Saxony, and tried from time to time to visit different places in that country, where a few Christian mechanics had settled.

On one occasion he had just arrived in Oederau, when two policemen entered the place in which he was staying and arresting him, marched him through the crowded streets to the town-hall. The inspector of police treated him very roughly and searched his pockets. After he had been questioned by the magistrate, he was turned over to the mob to be ridiculed until the time of departure of the next mail coach, when he was escorted out of the place, with the injunction never to return. His credentials were taken from him and sent to the authorities of the place where he lived. The inspector paid his fare on the coach with money taken from his purse, which they afterwards handed to the driver to be delivered to the owner at the end of the journey. Geiszler afterwards sent a complaint to the district authorities at Zwickau, which, however, had not the slightest effect.

By the following example I hope to give an idea as to how far the police authorities went in the persecution of the Baptists. A merchant living in Chemnitz came to Oederau on business. As it was a warm

day he thought he would like to have a bath, and asked someone where he could find a suitable place. Poor man, he little thought of the consequences of his simple question. A policeman who happened to hear him making inquiries came to the conclusion that he must be a Baptist who wished to baptize. He therefore called one of his colleagues and took the stranger in charge, who protested vehemently, and assured them that he only wanted to bathe. As, however, he was not able to produce his passport (which one was then always expected to produce in Germany) the policeman became even more suspicious. All his assurances that he was a business man from the neighbouring town of Chemnitz on a visit to Oederau, and that he could not be expected to have his credentials with him, were of no avail. He was borne off to the town-hall amid the jeering of the surrounding mob. There he was placed before a magistrate, who had his pockets searched, and sent him to jail in spite of the fact that he told them he had nothing to do with baptism, and that such a thing had not entered his mind. He was eventually discharged upon the receipt of a telegram from Chemnitz stating that he was a merchant of good repute and a good Lutheran. He was, however, obliged to pay the costs of his trial. These persecutions were, however, not limited to the brethren who visited the town of Oederau, but were felt in a higher degree by the Baptists living in the place. The members were repeatedly ordered to appear in court in order to be examined. They were placed under police supervision like the worst of convicts. They had to submit to having their houses searched three times a day for terms of from four to six weeks, which fact was meant to disgrace and misrepresent them in the eyes of all their neighbours and the world in general. Often when they assembled to pray they were rudely dispersed, and even the members of a family engaged in this way were parted by the police. A son, for instance, was not allowed to visit his own father who had become a Baptist, much less did the friends of that man dare to enter his home.

The following story will serve to show how little respect was shown to the conscientious convictions of individuals. A Baptist family named Fiedler was blessed on February 4th, 1863, with the birth of a little

boy. Now, according to the Saxon law, the parents are obliged to report the birth of a child, within a week's time, to the Lutheran clergyman of the parish, at which time he at once fixes upon the day of baptism. Fiedler, however, told the pastor that he did not believe in infant baptism, and would not have his child sprinkled. As the minister saw that he could not move the father of the child with his arguments, he handed the matter over to the law court. That body decided upon a day by which time he must have had his child baptized, or bear the result of his disobedience. As he continued to refuse, he was punished repeatedly, and at last the 14th of July appointed as the day on which the child *would* be baptized. On that day, in the afternoon, the mother was at home alone with the child when five policemen entered, together with the midwife and a large number of inquisitive spectators. At last the magistrate arrived and proceedings began.

One of the policemen asked the mother: "Why won't you allow your child to be baptized?"

Mother: "Because I regard the sprinkling of infants as unscriptural."

Policeman: "Well, when are you going to have it baptized then?"

Mother: "When it is old enough to accept the Gospel and make a profession of faith of its own accord."

Policeman: "Will you dress your child?"

Mother: "No!"

Policeman: "Well, then someone else will do it." Whereupon these gentlemen produced baby clothing which they had stowed away in their pockets, while someone went and borrowed a cushion from a neighbour. They then ordered the midwife, who is a public servant there, and who had been threatened with dismissal if she failed to obey, to take the child away from the mother. As she seemed to hesitate, the police inspector stepped in, and then ensued a contest between the mother and the officer for the poor little creature, the result of which was that it was soon delivered to the midwife who dressed it and carried it to the church. She was

escorted thither by the five armed men headed by the magistrate, all of whom marched along with the bearing of heroes.

In this way the bodily strength of a mother had been overcome, but by no means her faith.

In the church the pastor stood awaiting the long procession of people that were following the child, and the church was almost immediately filled to overflowing. In his address he took great pains to warn all those present against the fallacies of the Baptists, upon whom he poured out a mass of the most vile abuse. The god-parents of the child were asked to take pity on the little one if its parents should disown it. It is said to have been quite touching to see how the child, all unconscious as to the importance attached to it, was playing with a toy.

While this was going on in the church, Fiedler's landlady came and gave them notice to leave by the end of the month, and backed up her statement by telling them that if they were not out by that time she would have them put out forcibly. All complaints brought before the authorities were unheeded. The Baptists were outcasts from society for whom there was no justice.

The meetings for united prayer were strictly forbidden, and the members were told individually that they had better go to Prussia, as they would never be acknowledged in Saxony; but our members could not make up their minds to follow this advice, and even continued to meet for prayer, their contention being that they ought to be permitted to serve God according to the dictates of their consciences. On March 9th, 1864, a ministerial edict concerning them was issued, which gave them permission to hold religious meetings under the following conditions:

- I.—The meetings shall not be allowed to take place at the same time as those in the Lutheran Church, and not at an unseemly hour in the evening, or at night.
- II.—The meetings are subject to government inspection, and all government officials are to be permitted to enter freely at all times.
- III.—As preachers or teachers of the Baptists cannot be acknowledged as lawful religious instructors, it need not be added that private individuals too in these meetings must not act as such.

So you see they were permitted to hold meetings, but were not to read the Bible audibly; neither sing nor pray, and no one was allowed to speak or act as a leader, for that would have been taking the part of a religious instructor. The government was well aware of the nature of the concessions that it had made. The Baptists did not accept these concessions as they saw in them a snare.

It will be easy for you, dear friend, to understand that under such circumstances it was difficult for the truth to spread. It was impossible to work under such laws, and the consequence was that there were no favourable results. Only a few members were scattered here and there among the vast population of Saxony. These were often honoured by being called upon to bear pain and abuse for their dear Lord and Master.

It is only during the last decade that the Baptist cause has gained ground more rapidly, but owing to the fact that the laws are the same to-day as they were 30 years ago the persecutions have not ceased even to this day.

In the year 1882 Mr. Schunke, a preacher from Altenburg, followed the invitation of a young Christian couple living in a small mining village in Saxony called Planitz to come and speak to a few friends who would be there to meet him in the evening. All went well at first, but soon the old troubles began. Still the Lord was with His people, and a number were converted. When, in 1884, the private room which they used had become too small for the members and they had rented a small hall in which to hold their meetings, they were watched by five policemen during the opening service. After that they were obliged to report every meeting to the police twenty-four hours in advance, and to state the subject of the address to be given, in accordance with the law for Socialists, etc. After the permission for each address was given, a number of policemen were always sent to watch the meeting, and see that nothing was said which had not received police sanction. Above all things, there was to be no singing or praying. Now, as the hall was on the first floor of a private house, with Baptists living above and below it, the members resorted to a

ruse. They began their worship on the second floor with reading of the Word and prayer, then came down into the hall to hear the address, and held the closing prayer down on the ground floor. In this way they contrived to elude the interference of the police. Children were not permitted to be present, even though they were members. A mother with an infant in her arms, who was present on one occasion, was ordered by the police to leave, as children were not to be present !

As the authorities were so strict in forbidding congregational singing the members started a singing club, and chose Mr. Schunke as their leader. This club met for practice just before the ordinary address, which was, of course, delivered by the leader of the singing club, Mr. Schunke. As he only came to this place every four weeks, they arranged to read printed sermons on the intervening Sundays, all of which were also subject to police sanction. Very often these sermons were not sanctioned ; as, for instance, in 1886, a translation of Spurgeon's sermon, "The Priest not Needed." In November, 1886, the police supervision was carried to such an extreme, that two officers were stationed at the entrance to the hall with lanterns, who examined all those who came, and turned back those who were not Baptists. It was quite a common thing at that time, and is even now, to see constables carrying firearms stationed inside and outside the hall. When, on one occasion, in 1887, the members were observing the Lord's Supper in an attic, for this had also been strictly prohibited, a police officer stole into a neighbouring house, and, looking through a skylight, watched the proceedings. The brother who had administered the Lord's Supper was subsequently fined £1.

When these spies had discovered that the Word of God was being taught in a small Sunday-school, they ascertained the names of the children whose parents were not Baptists, in order to have them punished in the day-schools. A lady Sunday-school teacher was threatened with a fine of £2 10s. if she received another strange child into her class. She replied that her only motive was to tell these neglected children of Jesus, whom she herself loved, and that she would not cease to do so. The authorities, she said, were free

to act as the law demanded, but she would continue to tell these children of Jesus wherever an opportunity should offer. The parents of the children were then threatened with a fine of £1 10s. if they allowed their children to attend.

How difficult it is to work under such circumstances you will easily see. There is now in Planitz a simple Baptist Chapel with 400 sittings with 176 members, and a Sunday School with 525 scholars. The members contributed £303 3s. to various branches of Mission work in 1893. These figures can only be appreciated if viewed in the light of existing difficulties.

Members are subjected to all manner of indignities, and as in the vast majority of cases they are poor working people (miners) it is often at the cost of cruel privation and want that they hold fast their faith. The right of burial, after the usual customs, has been denied to our dead, excepting under circumstances of ignominy and shame. The ordinary burial service has been denied them, and one of our ministers who ventured to offer up the Lord's Prayer at the funeral of one of his members, as recently as 1892, was fined £1 10s. for doing so. In the same year, for not giving notice of service in his own chapel twenty-four hours in advance, he was fined £1 15s.

Allow me now to add something from my own experience in Saxony.

At the end of my college course, three years ago, I went to Dresden to take charge of a small Mission that was under the care of our Church at Halle, a hundred miles distant. In Dresden, that beautiful city with its 300,000 inhabitants, where nature and art vie with one another in producing so much that is lovely and pleasant for the eyes to behold, the evil one had almost succeeded in frustrating our work for the Lord. I found only sixteen members there, and ten others scattered over a wide tract of country, some as far as fifty miles away. Our place of meeting was in a back building situated in a little-frequented street and was very small, yet large enough for our funds. But believing that God had called us to testify to His truth, we set to work with all earnestness to add to our number, and God truly has made His name glorious. He

has shown that it is more to His glory to create out of nothing, than to increase what already is in existence. From April 1st, 1892, we rented a large, well-appointed first floor in a pleasant situation, in order to hold Divine service there in future. With the help of various friends we put the rooms to rights, and also procured and hung up outside at the entrance a couple of glass tablets giving notice of the various services to be held. By displaying the latter, however, the police authorities seemed to think we were overstepping the mark somewhat, so on April 30th, I received notice from the police: "The Baptists have no right of public worship in Dresden, or its neighbourhood," adding that if the announcements were not taken down before May 7th, I should be fined thirty marks (thirty shillings) or six days' imprisonment. We were forbidden to make known our meetings through the Press, and no newspaper was allowed to insert our advertisements.

About fifteen months ago, we distributed a number of small tracts. As the backs were blank, I got an india-rubber stamp and stamped on them a notice of our meetings for public worship, and the hour of meeting of the Sunday School. One of these very innocent little things fell into the hands of a teacher, who brought it before a gathering of teachers. They passed an indignant resolution and sent it to the authorities; and once more we were receiving the attentions of the police. The result was, I was ordered to cease distributing these notices, under a penalty of thirty marks' fine or six days' imprisonment. This was on May 22nd, 1893.

Only one way still remains open to us, and that the very best, personal invitation, though possibly this, too, may yet be prohibited; we shall see. At Löbau the authorities even felt constrained to prohibit our meetings entirely, because in their opinion "*a continuance of such meetings endangered the public peace.*" In this way things have been made difficult for us. The police in Saxony really seem to consider Baptists very dangerous.

Not only the authorities, but also the Lutheran pastors are intensely hostile to Dissenters and their work, no matter what its nature may be.

On the first Sunday in June of last year a Lutheran pastor came to the door when our Sunday School was being dismissed. He asked the boys and girls whether their parents were Baptists; and when the answer was "no" he took some of their names and addresses, and also took from some the little illustrated papers that had been give to them in school. The effect of this was to reduce our attendance from sixty to twenty. Our Sunday School has been denounced in the district day school, and the children have been warned not to attend it.

During Spring of last year a Lutheran pastor complained to the authorities that I had baptised a young person, who had not got a certificate of separation from the Lutheran Church. I may explain, that in Saxony, the name of every person who has an income from any source, every working man and working woman, every servant, however small the wage may be, even though not more than five pounds a year, is kept on a list, with a record of the religion he professes. If he is enrolled as a Lutheran, then along with his taxes—and everybody pays taxes in Germany—he must pay a Church-tax. The Lutheran pastors are therefore very anxious to keep all Lutherans on this list, as in this way the revenue of the Church is kept up. If a Lutheran wishes to join another religious denomination and to have his name taken from the list of Lutherans, he must go to the Lutheran pastor of the parish in which he lives and give notice that he wishes to have a certificate of separation, and in a few weeks he returns to get this document. The charge against me was, that I had baptized a young person, who had not got this certificate. She was a cook in a doctor's family; and it was quite true that I had baptized her without the certificate. She had given the notice in proper form, and had gone back at the proper time to get the document. On both occasions the pastor endeavoured to move her from her purpose, but in vain. He, however, did not give her the document, and said, "I will send the certificate to you"; but he did not.

Meanwhile arrangements for her baptism, along with ten others, had been made, and I, knowing all the circumstances, baptized her

without it. A short time afterwards another pastor, knowing all that had taken place, complained to the police of what I had done, but took care to say nothing of his friend's neglect. Investigation followed, the young girl has been examined separately two or three times, and I also had to appear as often and be subjected to severe examination. When the whole truth came out, the pastor, finding that the charge against me could not be sustained, recklessly declared that I was in the habit of baptizing those who legally were still members of the Lutheran Church. The police thereupon visited my home and seized the book containing the list of Church members. After examining this, seven distinct charges of violation of the law were formulated against me, and for these I was tried. The result was a verdict of "not guilty" in five of the cases, but "guilty" in two, the penalty being a fine of £7 10s. and all costs, or fifteen days in gaol.

The two cases were the Baroness von Huene (Herrnhut) and her maid. The Baroness is a Russian lady, and has never been at any time a member of the Lutheran Church. She could not, therefore, produce a certificate of separation from it. Her maid was the daughter of Lutheran parents, but for three or four years had ceased to show the slightest regard for any Church. Moreover, the law declares that only those over twenty-one years of age can claim certificates of separation. She, however, was only nineteen, and thus by law could not demand one. In both cases I maintained that the facts did not justify my conviction.

When the appeal was heard I conducted my own defence, while the police were represented by a solicitor. To the great joy of all the friends of religious freedom who were watching the case, and who had brought the matter before the Lord in prayer, the judgment of the Court below was quashed. The anxieties of six months were thus happily ended, and the attacks of our opponents were completely frustrated. It was, however, more than an escape—it was a marked triumph. For, in giving judgment upon the appeal, it was proved that all young people under twenty-one years of age, who were members of the Lutheran Church, had the right to join

the Baptists, irrespective altogether of the authorities of that Church. This decision is of the highest importance. It is regarded as a charter of freedom to all to whom it applies, and has made the day on which it was delivered—October 18th, 1893—a memorable one in the history of the Baptist cause in Saxony.

After all this, we again petitioned the Government to grant us freedom of public worship (for until then it had been refused), but the reply, received in March of this year, is not hopeful. The Minister of Public Worship is willing to allow us to meet for worship, for baptism, for the Lord's Supper, and for the instruction of the young, on condition *that none but Baptists are present at any of these meetings*. Such a sham-freedom as this we could not accept. I have again approached him by letter. I claim what God has given—freedom for myself and others to worship God according to the teaching of His own Word. More than this I do not ask, and with less than this I shall never be satisfied. And yet Saxony is overwhelmingly Protestant, and the facilities for culture in Dresden draw students from all parts of the globe. Were such things done in Austria, or Spain, or Turkey, or Russia, one could comprehend it; but it is in Saxony, the land of Reformation triumphs, where every child sings Luther's grand hymn, "*Ein' feste Burg ist unser Gott*," where we have yet to struggle for the very elements of religious freedom, the divinely-given right to worship God as the Holy Spirit teaches.

But in spite of all opposition God blesses us in our work. Our meetings are sometimes crowded, and souls are saved. Three years ago we were twenty-six, now we are ninety members. We have our associations for young men and young women, and two Sunday Schools. Our people are earnest and self-sacrificing. Though they are (with hardly an exception) working people, their offerings last year averaged fifty shillings per member. But we are crippled for want of room; a chapel is an urgent necessity. At some of our meetings we must not sing, lest we disturb the tenants above us. We must have a building of our own if the work of God is to go on. We have made a beginning, though a very small one, with a building fund.

Our first contribution came to us in a remarkable way. The colporteur, Knock, was going his rounds in 1889, near Dresden. In one of the villages he offered a Bible to a woman, who said that she had an old one, with illustrations, which she would like to exchange or sell. "Well," said he, "I should like to see it, but cannot think of buying it, as I have too much to carry already." He then examined the book and passed remarks upon it, after which he sold the woman a Bible for family use and went on his way. After some time, the daughter of this woman put in an appearance at the house of the B—— family, with whom the colporteur always stayed when in Dresden, and, producing the old Bible, said that she wished to see the colporteur, who would probably buy it. Mrs. B—— asked whether he had ordered it. The woman answered truthfully, and said he had not. "Well, my dear woman," said Mrs. B—— "I cannot possibly take the book on that statement, and the colporteur is not here now." "Then," said the woman, "will you not buy it of me?" "No, no," was the reply, "I can buy a nice new Bible for a shilling, so why should I buy that old one." "Well, I will give it to you for ninepence." "No, I don't want it at any price." Then the woman began to tell a pitiful tale of her mother's illness and her poverty, which touched Mrs. B—— so that she bought the Bible for ninepence belonging to money which she had already consecrated to the Lord's use. She intended then to give the Bible to some poor family. The woman left Mrs. B—— highly pleased. A little later on Brother J—— came to pay the B—— family a visit and saw the Bible, in which he recognised a quaint old Bible of much value as a relic of bygone days, printed in 1664. He told the astonished Mrs. B—— that it was of considerable value. She then offered it to a second-hand bookseller, who offered her £1 for it. But the Lord had more in store for us. Mr. B—— took the Bible with him to the Conference of the Y.M.C.A. at Halle, where several ministers saw it, and in this way word of it reached Hamburg. Now, in that year, there was an industrial exhibition in that town and the National Bible Society of Scotland had a stand there, of which I was in charge during my college holidays. I then offered to exhibit this Bible and was able, in

consequence, to send the members a cheque for £5, as the price received for it. They tried hard to find the poor woman who had sold it to them to give her a part of the money, but no trace could be found.

This sum was laid aside as the foundation of a building fund, and under God's rich blessing it has increased tenfold, so that we now have about £50. But we only have about the hundredth part of what we need in order to have "a chapel free from debt." Still, even this will come to pass if we place our trust in God. In this way that old Bible was made the cornerstone for our future chapel in Dresden. The Bible, and the Bible alone, is the ground on which a healthful Baptist cause can be built up, and this fact it is which promises us a grand future in Saxony.

Dresden, Mathilden-strasse, No. 11.

KARL MASCHER.

Contributions towards the New Chapel will be received by Martin H. Wilkin, Esq., Sydney House, Hampstead, London, N.W., or W. S. Oncken, Esq., Sunny Bank, Lincoln.





ENCOURAGEMENTS.

A FRIEND writes :—"Your letter with receipt to hand and finding the German Baptist Mission doing the Lord's work, I have found pleasure to forward you enclosed Postal Order, 10s. I am enabled to send you this, not because I have any regular income, but by putting aside a moiety of my weekly business earnings for the Lord, according as He pleased to help me, daily seeking His loving guidance. He is graciously pleased to come down to my little faith with a smile of approval. To distribute my Lord's money to His real servants, who alone wish His glory, is the joy of one, who finds it more blessed to give than to receive."

Here are a few lines from the letter of another friend :—"I thank you for sending me a copy of the "Quarterly Reporter" of the German Baptist Mission, I have been much interested in it and feel drawn to help it. I feel disposed to give £30 annually, by quarterly payments, either to an additional Missionary in connection with the Lettish Baptist Churches, for which a special appeal is made, or for the general work of the Mission. I incline to the former, because if you know the Pastor and the Church with which he is associated, you have a more definite interest."

"THE LORD LOVETH A CHEERFUL GIVER."

The late Henry Thornton, in response to an appeal for Foreign Missions, once wrote out a cheque for five pounds. Before the ink was dry, a telegram was handed him. He tore open the envelope, read the contents, and turned pale. "Dreadful news!" he said to his visitor, "I have lost hundreds of pounds. Please give me back that cheque." On receiving it back, to be cancelled as his visitor supposed, he altered the *five* to *fifty*, saying, "God has just taught me that I may not always possess my property, therefore I must use it well."

FORM OF A BEQUEST TO THE GERMAN BAPTIST MISSION.

"I Give to the GERMAN BAPTIST MISSION* the sum of pounds [free of Legacy Duty], for the purposes of the said Mission, and I direct that the receipt of the Treasurer, for the time being, of the said Mission shall be a sufficient discharge to my executors for the payment of this Legacy.

* Accuracy in the designation of the Mission is essential, and the name thereof should be specified.

THE PASTOR.

A MISSIONARY spirit in the congregations cannot be developed from without. In one emphatic word, the pastor must be the missionary advocate, and every Church must be a missionary society, with its own leader. It is not a sheepfold with a flock to be simply fed; it is a regiment of Christian soldiery enlisted for conquest, and the world, near and far, is its field. In this last decade of the nineteenth century the work of foreign missions has just reached this point. Just here is pivoted the question whether it is to advance as the opening fields demand, or whether it shall sink into confessed inadequacy to accomplish what it has so conspicuously undertaken.—F. F. ELLINWOOD, D.D.

A world of sinning and suffering men, each one of them my own brother, calls on me for work, work, work.—REV. WILLIAM ARTHUR.

The grace of giving to missions is the highest grace of the Christian. It is not supported by sentiment. It does not help personal friends. It has no promise of return in things of this life. It must be maintained by a sense of obedience to the Lord, and a great faith in the Gospel, and a truly Christian interest in the unsaved nations of the world. We are not, therefore, discouraged when many are indifferent to the demand for funds to carry on the work of missions. We only think that there is need for more growth in grace. And as this comes the missionary spirit will come also.—REV. A. S. HOBART.

To the true and loyal servant of the King of kings, there is but one sphere of work, and that is the whole world; there is but one object, and that is the glory of his Lord and Master; there is but one question, and that is, "Lord, what wilt Thou have me to do?"—MISS S. S. HEWLETT.

